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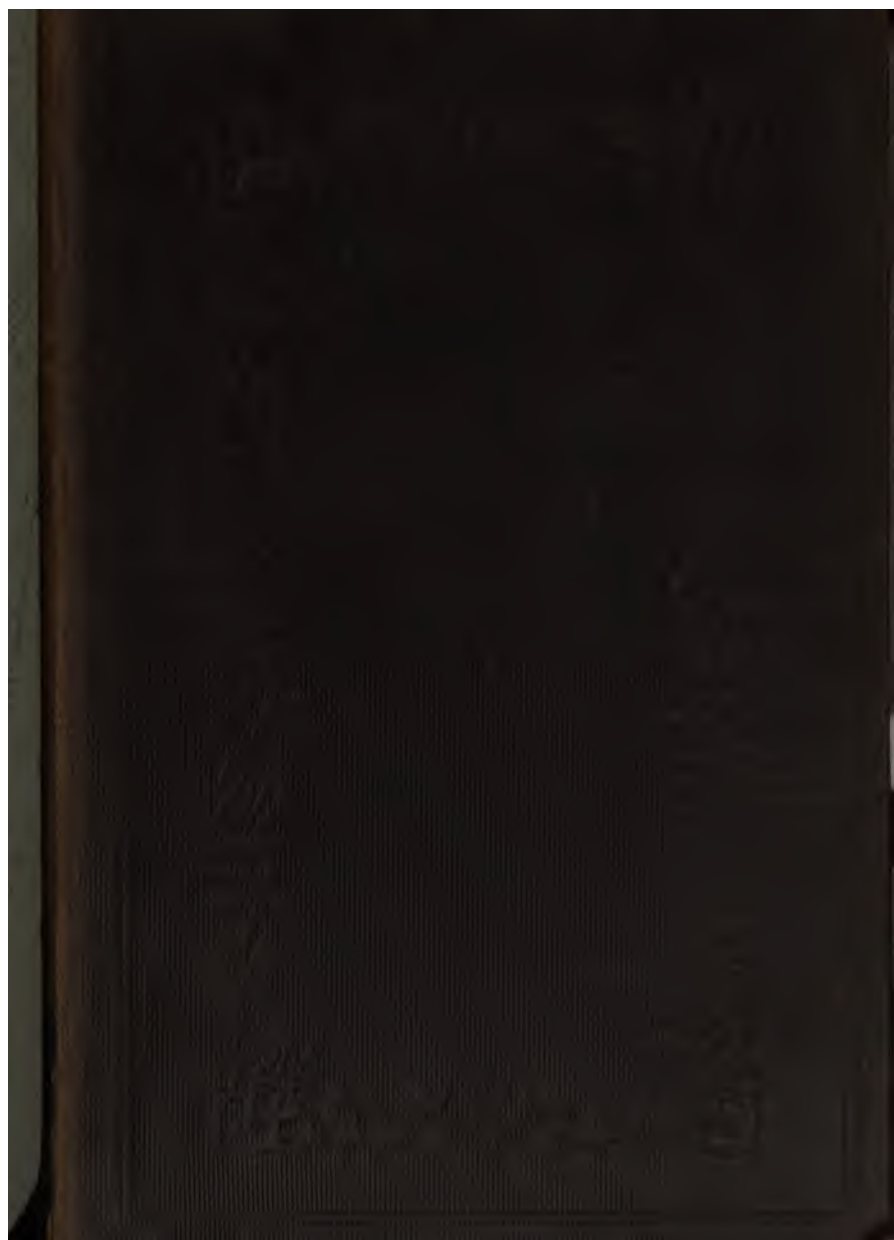
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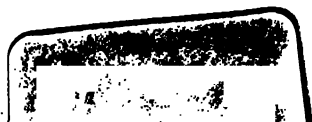
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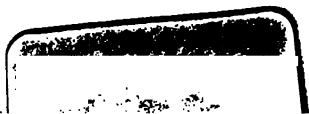


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A Pastor's Legacy,

OR

INSTRUCTIONS FOR CONFIRMATION.

BY THE

REV. H. H. NORRIS, M.A.

RECTOR OF SOUTH HACKNEY,

Prebendary of St. Paul's and Llandaff.



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This little Manual has been prepared from papers written or dictated by the Rev. H. H. Norris, during the last twelvemonths of his life, with the exception of the fifth section, which has been supplied from the recollections of one of his earlier Catechumens. It is hoped that many of those whose privilege it was to have been instructed by him for Confirmation, may recognise in it a true, though imperfect, record of his teaching, and that it may prove valuable also to enquirers after the good way who may be rising up in another generation.

GROVE STREET,

February 1851.

INSTRUCTIONS FOR CONFIRMATION.

Section the First.

How many names have you ?

Ans. Two ; my Christian name, and my surname.

From whom do you derive your surname ?

Ans. From my parents.

From whom do you derive your Christian name ?

Ans. From my Godfathers and Godmothers.

Why do you call those persons who give you your Christian name your Godfathers and Godmothers ?

Ans. Because they were the instruments by whom I was born again.

What authority have you for saying that you were born again ?

Ans. Our Saviour's words to Nicodemus, when he came to Him by night.

What were those words ?

*Ans. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven.**

These words were uttered by our Lord, as the laying down of a fundamental principle, and just after Nicodemus had formally recognized His Divine Mission: *We know that Thou art a teacher come from God.†*

He afterwards proceeds to enlarge upon the doctrine: *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.‡* Like that other passage in St. John: *Which were born, not of the will of the flesh, nor of the will of man, but of God.§*

The whole doctrine is summed up in those words: *The first man is of the earth, earthy; the second Man is the Lord from heaven. As we have borne the image of the earthy, we shall also bear the image of the Heavenly.||*

* St. John, iii. 5.

† St. John, iii. 6.

‡ 1 Cor. xv. 47, 49.

§ St. John, iii. 2.

|| St. John, i. 13.

What scriptural authority have you for the giving of a name in Baptism?

Ans. The example of our Lord, and of St. John the Baptist, who received their names at their Circumcision; and of Abraham, Sarah, and Israel, who had new names given them, together with new and spiritual blessings.

What connection is there between Circumcision and Baptism?

Ans. What Baptism is under the Christian dispensation, Circumcision was under the Jewish, viz. the rite by which persons were admitted into the respective covenants.

What are the benefits you derive from Baptism?

Ans. The being “made a member of Christ,
“ the child of God, and an inheritor of
“ the kingdom of Heaven.”

What is the meaning of the word member, in the ordinary use of the term?

Ans. It is a figure taken from our own bodies by St. Paul, in order to illustrate what is invisible to us.

What benefits does your arm derive from being in your body?

Ans. Natural life and guidance.

The same benefit which your arm derives from being in your body, the same do you derive from being a member of Christ. As the arm derives life from being in the body, so do you derive spiritual life from being grafted into Christ; and, further, you have guidance from Him—and if you are as obedient to Him, as your arm is to your head, He will *guide your feet into the way of peace.**

There was a portion of your life, between your birth and Baptism—Of whom were you a member during that period?

Ans. Of my parents. So were they members of *their* parents; and all of us of Adam, by natural descent. *God hath made of one blood all nations, for to dwell on all the face of the earth.*†

* St. Luke, i. 79.

† Acts, xvii. 26.

What made it necessary that you should be taken out of Adam?

Ans. Because *in Adam all die.**

Why do all die in Adam?

Ans. Because Adam broke the first covenant which God made with man, and so became alienated from God.

What is the inducement held out under those circumstances, for our being grafted into Christ?

Ans. Because God pronounced from heaven that Christ was *His Beloved Son, in whom He was well pleased.*† And we are *accepted in the Beloved.*‡

Being *accepted in the Beloved*, what benefit results to us?

Ans. We receive *the spirit of adoption, whereby we cry, Abba, Father.*§

What do you mean by adoption?

Ans. The taking into a family a child that does not naturally belong to it, and conferring on that child all the benefits that belong to a naturally-born member of the family.

* 1 Cor. xv. 22.

† St. Matth. iii. 17.

‡ Eph. i. 6.

§ Rom. viii. 15.

What is the benefit resulting from your adoption as God's child ?

Ans. That I am made an inheritor of the kingdom of Heaven. *If children, then heirs—heirs of God, and joint heirs with Christ.**

Is that inheritance an absolute, or a conditional one ?

Ans. A conditional one.

What are the conditions ?

Ans. That I renounce the devil, the world, and the flesh—that I believe the Faith, and keep the Commandments.

Who is the devil ?

Ans. The devil is the chief of the wicked fallen angels.

Of these angels we are told but little in the Holy Scriptures, except that St. Jude mentions them in his epistle as *the angels which kept not their first estate, but left their own habitation, whom the Lord hath reserved in everlasting chains under*

* Rom. viii, 17.

*darkness unto the judgment of the Great Day.** And they, in the meantime, we are told, being full of all evil, maliciously endeavour to make others as wicked as themselves, and being all united under one head, the catechism speaks of them as one enemy.

If we look round the world, what would lead us to think that there are malignant spirits in it, tempting men to sin?

Ans. Its wickedness. God could not have made men wicked; but our enemy the devil brought sin into the world.

As in the parable of the tares of the field, we can by our own observation conclude that *an enemy hath done this.*† God made all things *very good*, but now we cannot open our eyes without seeing that evil predominates in the world. The good seed which God sowed is choked by the moral tares around.

* St. Jude, 6.

† St. Mat. xiii. 28.

What induced the fall of these wicked spirits ?

Ans. Pride, as we learn from that passage in St. Jude—*lest being puffed up with pride, you fall into the condemnation of the devil.**

What are the works of the devil ?

Ans. All sin and wickedness, and especially spiritual sins—pride and envy, and malice, and tempting others to sin.

Did not our first parents know who deceived them ?

Ans. They did know.

How was that knowledge lost ?

Ans. St. Paul says of fallen mankind—*Professing themselves to be wise, they became fools, and their foolish heart was darkened.†*

What do you mean by the world ?

Ans. Mankind in its state of alienation from God.

What do you mean by the pomps of the world ?

Ans. Those splendours in which the world

* 1 Tim. iii. 6.

† Rom. i. 22, 21.

arrays itself, in order to beguile our affections from the love of God.

What do you mean by the vanities of the world ?

Ans. Its riches, which seem to promise blessings which they cannot confer.

What is the third enemy of your salvation ?

Ans. The sinful lusts of the flesh.

God has endowed our nature with particular appetites for the preservation of that nature. He has given us laws by which those appetites are to be regulated, and whilst we govern them by those rules, *whether we eat or drink, or whatever we do, we do all to the glory of God ;** but when those regulations are violated, then our appetites become lusts, and are the great means by which our ghostly enemy works our destruction.

What do you mean by renouncing them ?

Ans. The not following or being led by them.

* 1 Cor. x. 31.

When *you* renounce *them*, do they renounce *you* ?

Ans. No.

What does that produce ?

Ans. A constant struggle—a warfare.

Are you strong enough to resist them ?

Ans. No.

What encourages you to enter on this warfare ?

Ans. I enlist myself under Christ's banner, and He has engaged, if I continue His faithful soldier and servant, to bring me off *more than conqueror*.*

What is the state into which you are brought by your baptism ?

Ans. A state of salvation.

Who called you into that state ?

Ans. My Heavenly Father.

Through whom did He call you into it ?

Ans. Through Jesus Christ my Saviour.

What scriptural authority have you for saying that your Heavenly Father called you ?

Ans. Our Lord declares that *no man can*

* Rom. viii. 37.

*come to Me except the Father which hath sent Me draw him.**

This secures to the First Person of the blessed Trinity the attribution of the work of devising our redemption. And with the context—*No man cometh unto the Father but by Me,†* shews the unity of action between the First and Second Persons.

How did your Heavenly Father call you ?

Ans. By causing me to be born within reach of the sound of the gospel—in a Christian country—in a Christian family.

How ought you to be affected towards your Heavenly Father for calling you to this state of salvation ?

Ans. I am to be *heartily thankful* to Him for it, as the first words, *yes, verily*, denote. Having been called into this state of salvation, what have you to do ?

Ans. To *continue* in it to my life's end.

What is necessary to your continuance ? Is unsinning obedience necessary ?

* St. John vi. 44.

† St. John xiv. 6.

Ans. No : God has *granted us repentance unto life.**

“ Not every deadly sin, wilfully
 “ committed, vitiates our covenant,
 “ but we may depart from grace
 “ given, and fall into sin; and again,
 “ by the grace of God, we may re-
 “ pent, and amend our follies;”† and
 if we do so, the continuance is not
 destroyed.

Can you repent of yourself ?

Ans. No.

What assistance do you want to enable you
 to repent ?

Ans. The grace of God.

How are you to obtain that grace ?

Ans. By praying for it.

* Acts, xi. 18.

† Art. xvi.

Section the Second.

What is the second condition of the Baptismal Covenant ?

Ans. That I should believe all the articles of the Christian faith.

Where are the articles of the Christian faith contained ?

Ans. In the Apostles' Creed.

How do you come to the knowledge of these articles ?

Ans. By faith in the Word of God.

How many ways have you of acquiring knowledge ? How do you know this is a table ?

Ans. By sight.

How do you know there is such a place as China ?

Ans. By faith.

In whom ?

Ans. In those who have seen the place, and tell me about it.

Are you not as certain there is such a place as China as that that is a table? so certain, that if a thousand pounds were offered you when you got there, you would set off immediately?

Ans. Yes.

You receive this from the witness of men?

Ans. Yes: and if we receive the witness of men, the witness of God is greater,* and it is therefore a more reasonable act to receive the witness of God, than that of man.

God hath told you, *that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him.*† And our Saviour illustrates this by the *pearl of great price.*

Did God *immediately* impart to you this knowledge?

Ans. No; but by His messengers.

There might be delusion then — What

* 1 John v. 9.

† 1 Cor. ii. 9.

means did God employ to authenticate their message ?

Ans. Miracles and prophecies : the one being a divine test to them that believe not—the other to them that believe.

If you reduce the Creed to its fundamental principles, what are the objects of faith which it propounds to you ?

Ans. God and His Church. Of God it sets out what He is in Himself, and then what He is to us. Of the Church it states its nature and its privileges.

Of God as He is in Himself, what is the first thing stated ?

Ans. That He is the Father.

Of whom is He the Father ?

Ans. Of our Lord Jesus Christ.

To what doctrine does that direct ?

Ans. That in the unity of the Godhead, there are three Persons, the Father, the Son, and the Holy Ghost.

What proof do you carry about you that such is the doctrine of the Godhead ?

Ans. That I am baptised in that name, and

dedicated to that God in baptism, and that by the command of Jesus Christ.

What else does the Creed propound to us of God as He is in Himself?

Ans. That he is Almighty.

Why is that particular attribute selected and placed in the front of the Creed?

Ans. Because it is the attribute which the following Articles illustrate, and is the foundation on which to build them.

What does the Creed state of God the Father, with respect to us?

Ans. That He is the Creator of heaven and earth; and of all things visible and invisible.

What are the visible things of God's creation?

Ans. All the things that we can see.

What are the invisible?

Ans. The angels.

Why is it necessary that we should know any thing of the angels?

Ans. Because they are our fellow servants
sent forth to minister for them who shall

be heirs of salvation, and there is joy in their presence over one sinner that repenteth;†* they are the pattern to which we pray that our obedience may be assimilated, and we shall be like them if we attain to the heavenly inheritance.

Was there ever a time when all that was required of men to believe was contained in the articles we have now been considering?

Ans. There was such a time during the period of man's innocency. All the other articles of the Creed grow out of the fall of man, and the redemption provided for him.

What do you understand by the term Redemption?

Ans. The buying us back again.

Who bought us back again?

Ans. God the Son, by taking our nature upon Him, and by paying the price of His precious blood; and *by His death*

* Heb. i. 14.

† St. Luke, xv. 10.

*destroying him that had the power of death, that is the devil, and delivering them who through fear of death were all their life time subject to bondage.**

Whom did He Redeem?

Ans. Me and all mankind.

Was there any other part of God's creation which required redemption besides man?

Ans. The fallen angels.

Is a Redeemer provided for them?

Ans. *Christ took not upon Him the nature of angels, but He took on Him the seed of Abraham,†* and therefore could not redeem angels, for *He was made lower than them,‡* and as the nature which sinned must pay the penalty, His death could be of no avail to them.

What is the consequence to the angels that no Redeemer is provided for them?

Ans. They are *reserved in everlasting chains unto the judgment of the great day§*, and therefore, whilst we exemplify God's goodness, they exemplify His severity,

* Heb. ii. 14, 15.

† Heb. ii. 7, 9.

‡ Heb. ii. 16.

§ St. Jude, 6.

and are the strongest possible motive to us not to forfeit what has been so graciously given to us.

By what title is the Redeemer designated in the creed?

Ans. By that of Jesus Christ His only Son our Lord.

What does the name Jesus signify?

Ans. Saviour.

Give me an instance of that name being applied in the New Testament to any other person?

Ans. There are two, one in the Acts, *which our fathers brought in with Jesus into the possession of the Gentiles,** and one in the Hebrews, *for if Jesus had given them rest.†*

Was Joshua the original name of that person?

Ans. No, his original name was Hoshea.

How did it become Joshua?

Ans. Moses altered the name into Joshua at the time of his appointment to lead the

* Acts, vii. 45.

† Heb. iv. 8.

people into Canaan, by prefixing to it the two first letters of the name of Jehovah. What reference had that to what our Saviour did for us ?

Ans. As Joshua conducted his people out of the wilderness into the promised land—
So does Jesus conduct His people out of this world into the heavenly Canaan.

What sort of a name is Christ ?

Ans. His official name.

What does Christ signify ?

Ans. Anointed.

What were the offices under the Jewish law to which persons were anointed ?

Ans. Those of Prophet, Priest and King.

Thus Moses was directed to anoint Aaron to be Priest, and Elijah to anoint Jehu to be King, and Elisha to be Prophet in his own stead.

Was this anointing done with common oil ?

Ans. No ; with an oil of which the Almighty specified both the ingredients and their quantities, and forbade upon pain

of death, its being made or used for any common purposes.

What had this reference to ?

Ans. To the redemption which Christ was to effect for us.

Can you tell me any passage of Scripture from which the benefits resulting to us from these offices may be gathered ?

Ans. St. Paul says that He is *of God made unto us Wisdom, and Righteousness, and Sanctification, and Redemption**—Wisdom being that for the imparting of which a Prophet is raised—Righteousness and Sanctification what we receive from a Priest—and Redemption being what we derive from a King, who sets us free from our enemies, and repairs that government which was broken down within us.

When was our Lord anointed to these offices ?

Ans. Upon His coming up out of the water from His Baptism the *heavens were opened, the Spirit descended upon Him, and a voice from heaven declared Him*

* 1 Cor. i. 30.

to be God's *beloved Son, in whom He was well pleased.**

When was He fully established in those offices?

Ans. Upon His ascension into heaven, when St. Peter told the Jews that *God had made that same Jesus, whom they had crucified, both Lord and Christ.*†

What is the third title by which our Lord is designated?

Ans. His only Son.

Whose only Son?

Ans. The only Son of God.

To which of His natures does that apply?

Ans. To His Divine nature. He is God's Son in His human nature; but not His only Son—for Adam also was in one sense *the Son of God.*‡

What is the remaining title by which He is designated?

Ans. Our Lord.

To which of His natures does this apply?

Ans. To His human nature.

* St. Mark, i. 10, 11.

† Acts, ii. 36.

‡ St. Luke, iii. 38

How do we express that Lordship over us, which that title implies?

Ans. At the name of Jesus every knee doth bow.*

Why is Jesus called our Lord?

Ans. He is more peculiarly the Lord of us who by faith in His redemption are consecrated to His service.

What was the first demonstration made, that the promise of a Redeemer was in course of fulfilment?

Ans. His being conceived by the Holy Ghost, and born of the Virgin Mary.

In preparing a body for Christ, why was this miraculous course taken?

Ans. He was to be made "like unto us in all things, sin only excepted."†

What is the term employed in the Creed to designate our Lord's sojourn upon earth?

Ans. He suffered.

How can you reconcile this with the declaration from heaven, that He is God's Beloved Son?

Ans. Because He invited the laying on

* Phil. ii. 10.

† Art. xv.

Himself the iniquities of mankind, and voluntarily became the scape goat to carry them away; and therefore He was in Himself God's beloved Son, yet as our representative He was laden with iniquity.

Under whom did He suffer?

Ans. Under Pontius Pilate.

Who was Pontius Pilate?

Ans. The Roman governor of Judea.

What prophecy was thus fulfilled?

Ans. That of Jacob. *The sceptre shall not depart from Judah until Shiloh come.**

Who was king of Judea when Christ was born?

Ans. Herod, who, though not an absolute Jew, was married into the royal family of Judea.

How did our Saviour's sufferings terminate?

Ans. He was crucified.

Was it necessary that He should be crucified?

Ans. Yes. He had himself *signified what death He should die.†*

* Gen. xlix. 10.

† St. John xii. 33.

Was there any type which was a shadow of His death?

Ans. Yes: that of *the serpent which Moses lifted up in the wilderness,** and which our Lord applied to His crucifixion.

Was there any other necessity for His crucifixion besides His having Himself foretold it?

Ans. It was laid down in the law that *cursed is every one that hangeth on a tree,†* and *He was to be made a curse for us.‡*

What crime was laid to our Saviour's charge by the Jews?

Ans. Blasphemy.

Was crucifixion the punishment awarded by the Jewish law to blasphemy?

Ans. No. Stoning.

How was His being subjected to crucifixion brought about then?

Ans. The sceptre had departed from Judah; and so when Pilate told the Jews to *take Him and judge Him according to*

* St. John iii. 14.

† Gal. iii. 13.

‡ Gal. iii. 13.

their *law*, their reply was, *It is not lawful for us to put any man to death.**

What course did they then take to constrain Pilate to fulfil their purposes?

Ans. They brought a new accusation against our Lord, saying that making Himself a king, He spoke against Cæsar, and alarmed Pilate's fears by saying *if he let Him go, he was not Cæsar's friend.†*

Here we see how the Almighty makes *the wrath of man to praise Him,‡* and accomplish His purposes by their own wickedness. It is their own wicked hands that do the deed, though it was predetermined by God that it should be done.

What is the practical lesson we are to learn from this article?

Ans. We are to *take up our cross and follow Him,§* and to *crucify the flesh with the affections and lusts.||*

What became of our Saviour after He was crucified?

* St. John xviii. 31.

† Psalm lxxvi. 10.

‡ Gal. v. 24.

† St. John xix. 12.

§ St. Mat. xvi. 24.

Ans. His body was consigned to the grave,
and His soul descended into hell.

What do you mean by hell ?

Ans. The place of departed spirits.

By what name does our Saviour Himself
describe it, in His promise to the peni-
tent thief ?

Ans. By that of Paradise.

How long did our Saviour continue in the
grave ?

Ans. Until the third day.

Was there any type shadowing forth that ?

Ans. That of Jonah, who *was three days
and three nights in the whale's belly ;**
so was our Lord three days and three
nights in the bowels of the earth.

What next took place ?

Ans. He rose again from the dead.

What difference was there between Laza-
rus's coming from the grave and our
Lord's ?

Ans. Lazarus was raised by the power of
our Lord. Our Lord rose by His own
power. *He had power to lay down His*

* St. Mat. xii. 40.

*life—and He had power to take it again:** the grave could not hold Him; and when He had remained long enough to prove the reality of His death, He burst the bars of death.

What promise was there with respect to our Lord's soul and body which made the resurrection necessary at the time it took place?

Ans. Thou shalt not leave My soul in hell, neither shalt Thou suffer Thy Holy One to see corruption.†

What next took place?

Ans. He ascended into heaven.

Did He ascend immediately into heaven?

Ans. He remained forty days on earth.

For what purpose was the delay made?

Ans. That He might establish His Apostles in the belief of His resurrection, and that He might give them instructions in the things pertaining to the Kingdom of God,‡ in some of those many things which they could not bear, until He

* St. John x. 18.

† Psalm xvi. 10.

‡ Acts i. 3.

had *opened their understanding that they might understand the Scriptures.**

What difference was there between His going up into heaven and Elijah's ?

Ans. Elijah was carried up into heaven.

Our Lord's ascension was an act of His own power.

When He ascended up into heaven, was He in any respect different from what He was when he came forth from God ?

Ans. He came forth from God in His Divine Nature, and took our nature upon Him ; but when He returned to His kingdom, He returned clothed in our nature, having united it with His Divine Nature. That was His recompence, because He humbled Himself *and became obedient unto death, wherefore God highly exalted Him.†* He could not exalt Him as God. As God He was equal to the Father, and therefore His exaltation was the recompence of His humiliation.

Where did He ascend to ?

* St. Luke xxiv. 45.

† Phil. ii. 8, 9.

Ans. To the right hand of God.

What do you mean by the right hand of God?

Ans. The place of power and authority.

All power was given Him in heaven and in earth that He might be head over all things to the Church.†*

How is He now employed at the right hand of God?

Ans. As our *Advocate with the Father.*‡

How long will He continue at the right hand of God?

Ans. Till the end of the world.

For what purpose will He come from thence?

Ans. To judge the quick and the dead.

Whom do you mean by the quick?

Ans. That generation which shall be alive at the time of His coming.

When He has executed the office of judge, and assigned to each division of the human race their portion for eternity, what will then take place?

* St. Mat. xxviii. 18.

† Eph. i. 22.

‡ 1 John ii. 1.

Ans. He will deliver up the kingdom to God, even the Father, that God may be all in all.*

What do you mean by that?

Ans. It is a mystery which the beatific vision alone can disclose.

Who is the third Person in the Godhead?

Ans. God the Holy Ghost.

What does He do for you?

Ans. He sanctifieth me.

What do you mean by sanctifying you?

Ans. Making me holy.

How does He make you holy—by force, or by persuasion?

Ans. By persuasion.

Why is it by persuasion?

Ans. Because any other course would destroy my nature.

What means of persuasion does He make use of?

Ans. He puts into my thoughts good desires, and enables, but does not compel me, to bring those good desires to good

* 1 Cor. xv. 24, 28.

effect. He acts upon me by motives, but not by irresistible impulses.

Yet God has provided a motive only one shade less than irresistible impulse, in giving His only Son to die for us. *The love of Christ constraineth us, because we thus judge, that if Christ died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.** This was the difficulty in the work of our redemption, so to effect it as to leave man to have a voice in it, and not to destroy his nature.

Is the work of Sanctification completed, or going on?

Ans. It is going on.

Is the work of Redemption completed, or going on?

Ans. It is completed.

When was it completed?

Ans. When Christ declared from the cross

* 2 Cor. v. 14, 15.

that it was finished, and gave up the ghost.

Whom does the Holy Ghost sanctify ?

Ans. Me, and all the elect people of God.

Who are included in that number ?

Ans. All who are baptized. The Catechism is an instruction provided for all who are baptized.

Who were the elect people of God before Christ came ?

Ans. The Jews.

Are they so now ?

Ans. No.

Why are they not now ?

Ans. They rejected Christ, that He should not reign over them.

And what was the consequence to them ?

Ans. *The kingdom of God was taken from them and given to a nation bringing forth the fruits thereof.**

From whom was that people to be taken ?

Ans. From the Gentiles, compounded with that portion of the Jews who, availing themselves of the suspension of extreme

* St. Mat. xxi. 43.

malediction, *saved themselves from that untoward generation.**

By what name is this people called ?

Ans. The Church.

What do you mean by the Church ?

Ans. It is a society, or kingdom.

How does a society differ from a multitude ?

Ans. A multitude is a number of people in confusion. A society is a number of people in order, and under government.

Who is the chief governor of the Church ?

Ans. Our Lord Jesus Christ.

Who are the governors under Him ?

Ans. His Apostles and their successors.

What was the extent of their commission ?

Universal with respect to place, universal with respect to persons, and universal with respect to time.

They were to go into all the world to preach the Gospel to every creature,† and Christ promised His presence with them to the end of the world.

* Acts, ii. 40.

† St. Mark, xvi. 15.

What is the nature of the Church ?

Ans. It is Holy and Catholic.

How is the Church holy ?

Ans. Because Christ, the head of it, is holy, and because all its members are holy by profession and promise.

From what is the Christian Church distinguished by the ascription of Catholic ?

Ans. From the Jewish Church, which was particular, confined to one nation—whereas the Christian Church is thrown open to all.

Every society is distinguished by its privileges—what are those of the Church ?

Ans. The communion of saints, the forgiveness of sins, and the life everlasting.

What are saints ?

Ans. Saints are holy persons.

Are all members of the Church holy ?

Ans. All persons are at their baptism called to be saints ; and as long as to the eye of man they are fulfilling their baptismal engagement, in the judgment of charity that description belongs to them. St.

Paul addresses and speaks of whole Churches as saints.

What do you mean by Communion ?

Ans. Fellowship.

With whom have the saints fellowship ?

Ans. With God, and with one another.

What is the second privilege of the Church ?

Ans. Forgiveness of sins.

In what way are members of the Church more advantageously circumstanced than others with regard to the remission of sins ?

Ans. Members of the Church depend for the forgiveness of their sins, not on the uncovenanted mercies of God, but on His faithfulness and His justice.

How do they depend upon His faithfulness ?

Ans. Because He has made them a promise, which He for His part will most surely keep and perform.

How upon His justice ? the attribute which obliges Him to punish ?

Ans. Because Christ in great mercy became our surety, and has paid to God a plen-

teous redemption, double for all our sins.

What is the third privilege of the Church ?

Ans. The resurrection of the body.

In what respect do Christians enjoy this privilege beyond the rest of mankind ?

Ans. *The dead in Christ shall rise first ;** and *Blessed are they who have part in the first resurrection ; on such the second death has no power.†* But this is a great mystery, which we cannot yet fathom.

What is the last privilege of the Church ?

Ans. The life everlasting. That full consummation of bliss in soul and body to be enjoyed in Christ's everlasting kingdom.

* 1 Thess. iv. 16.

† Rev. xx. 6.



Section the Third.

What is the third condition of the Christian Covenant ?

Ans. “ That I should keep God’s holy will
“ and commandments, and walk in the
“ same all the days of my life.”

Where do you find God’s holy will and
commandments set forth, or compre-
hended ?

Ans. In Exodus, xx chap.

How were they made known to the Israelites?

Ans. God spake them.

*They heard the voice of God speak-
ing out of the midst of fire and clouds
and thick darkness on Mount Horeb.**

What effect had this speaking of God upon
them ?

Ans. They fled, and desired that Moses
would go near and receive the command-

* Deut. iv. 11, 12, and 33.

ments from God, and that they might not themselves *hear the voice of the Lord God any more, lest they should die.**

In what other way did God then make His commandments known with less terror?

Ans. He was mercifully pleased to give them into the hands of Moses, written with His own finger on two tables of stone.

Was this the first occasion of their being written any where?

Ans. No; they were originally written in the heart of man, to be the law of his nature.

In what form were they then written upon man's heart?

Ans. They were written in the form of love. *God is love;†* and man was formed in the image of God, and *love*, therefore, *is the fulfilling of the law.‡*

What place did they then hold in the covenant between God and man?

Ans. They were the only condition. They

* Deut. v. 25.

† 1 John, iv. 8.

‡ Rom. xiii. 10.

were condensed into that one principle of love, which emanated freely as there were objects to call it forth.

*And if there be any other commandment, it is briefly comprehended in this saying, namely—Thou shalt love thy neighbour as thyself.**

If they were then the only condition, how comes it to pass that in the Christian covenant they are the third condition ?

Ans. St. Paul tells us in reply, that *if there could have been a law given which could have given life, verily righteousness should have been by the law.†*

Why was it that no law could be given which would give life ?

Ans. Because there was a law introduced into man's members, which warred against the law of his mind, and brought him into captivity to the law of sin which is in his members.‡ The law was spiritual, and he was become carnal,§ and there-

* Rom. xiii. 9.

† Gal. iii. 21.

‡ Rom. vii. 23.

§ Rom. vii. 14.

*fore it was weak through the flesh.**
Man had thus destroyed himself, but his help was in God, and God *had concluded all under sin that He might have mercy upon all.†*

What was that mercy?

Ans. He *spared not His own Son, but delivered Him up for us all‡, and made Him the end of the law for righteousness§; and so the Spirit of life in Christ Jesus sets us free from the law of sin and death, and we are no longer under the law but under grace.||*

What change did this change of circumstances render necessary?

Ans. On the part of man, that he should seek to be reconciled to God, and on the part of God, that He should set forth the means by which that reconciliation should be effected.

How were these requirements set forth?

Ans. In the two conditions preferred to the

* Rom. viii. 3.

† Gal. iii. 22.—Rom. xi. 32.

‡ Rom. viii. 32.

§ Rom. x. 4.

|| Rom. vi. 14.

original one—on man's part in his renunciation of the devil, the world and the flesh—on God's part in the promulgation of the scheme of redemption.

The original condition is republished and modified by the Gospel, and what was the law of works is now become the law of faith. *What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us; who walk not after the flesh, but after the Spirit.** If we ask the object of giving a law to the Israelites which they could not fulfil, we may reply, *by the law is the knowledge of sin.†* God taught man the knowledge of his disease, that He might lead him to seek the remedy.

Into how many parts is the law divided?

* Rom. viii. 3, 4.

† Rom. iii. 20.

Ans. Into two ; our duty towards God, and our duty towards our neighbour.

How many commandments belong to each part ?

Ans. The four first relate to our duty to God : the six last to our duty to our neighbour.

What is the first principle of all religion ?

Ans. *He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.**

What was the state of the world with respect to God when these commandments were delivered ?

Ans. *They had changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things. They had changed the truth of God into a lie, and worshipped the creature more than the Creator.†*

What course did the Almighty take to establish the first principle spoken of above in the hearts of the Israelites ?

* Heb. xi. 6.

† Rom i. 23, 25.

Ans. He entered into controversy with the gods of the heathen, as in His dealings in the land of Egypt, whereby He showed that the whole world and all that was in it was at His disposal.

Now that idolatry is put down, is the first commandment yet violated amongst ourselves?

Ans. We may *profess that we know God, but in works deny Him.* His servants we are to whom we obey,†* and we may either *set up an idol in our hearts, or put the stumbling-block of our iniquity before our face,‡* and may therefore worship our imaginations at the same time that we openly profess the worship of God. We may make a *God of our belly* or of riches. *Covetousness is idolatry.§*

What does the second commandment forbid?

Ans. It forbids the making any similitude of the true God, and therefore as the

* Tit. i. 16.

† Ezek. xiv. 3.

† Rom. vi. 16.

§ Col. iii. 5.

first commandment enjoins that respect to God which we are to have in our hearts, so the second enjoins how we are to express outwardly that which is to be cherished inwardly. "*No man hath seen God at any time;*"* and therefore no one can attempt to make a similitude without derogation from His Majesty.

Did the Jews violate this commandment ?

Ans. They did in setting up the golden calf, which was intended to be a representation or image of the true God. They said "*These be thy Gods, O Israel, which brought thee up out of the land of Egypt,*" and proclaimed, "*To-morrow is a feast to the Lord.*"†

Was that violation ever repeated ?

Ans. Yes, by Jeroboam; and it was eventually the source from which all the idolatries of the Israelites resulted.

Does the violation of it still continue ?

Ans. Yes, in the case of the Romanists.

* St. John, i. 18.

† Exodus, xxxii. 4, 5.

To what violence have they been betrayed in order to shelter themselves from the imputation of direct breach of the Commandment ?

Ans. They have dared to omit this Commandment from the table, as exhibited in their devotional formularies.

To what part of our duty to God has the third commandment respect ?

Ans. To the reverence due from us to His holy Name, especially in the article of oaths.

What do you mean by the Name of God ?

Ans. All those scriptural revelations of Himself, by which He partially unveils the glories of His Godhead, and sets the awfulness of His Divine Majesty before us, combined into one idea, as far as our dulness of spiritual apprehension will admit.

What does the taking It in vain signify ?

Ans. The applying oaths to trifles, or ordinary accidents of life, where our communications, by our Saviour's express

command, are to be simply negative, or affirmative.

What is the penalty denounced against one who offends in this sort ?

Ans. That God *will not hold him guiltless.*

In the original, will not make him clean. As in the case of Eli, his *iniquity shall not be purged with sacrifice nor offering for ever.**

To what branch of moral conduct does the fourth commandment relate ?

Ans. To the proper distribution of our time.

How does it direct us to distribute it ?

Ans. Into weekly portions of seven days each ; six days of which are to be employed in doing our duty in that state of life into which it has pleased God to call us, and the seventh in resting from our labour, and keeping it holy to the Lord as the great Object of our worship and adoration ; *in Whom we live and move and have our being,†* and Who is

* 1 Sam. iii. 14.

† Acts, xvii. 28.

“ the Giver of all good things ” to us,
both in time and in eternity.

When did this distribution of time take place ?

Ans. When God had finished the great work of creation, and rested from it.

Was rest necessary to God after the creation was completed ?

Ans. No, most assuredly. Both the number of the days occupied in the fulfilment of His purpose, and His rest at the end of them, were so ordained for our sakes. *The Sabbath was made for man.** Our Lord's own testimony decides that question without further enquiry.

Did the original appointment of the Sabbath fix unalterably the precise day of the seven on which it should be solemnized ?

Ans. No ; that was left subject to change, as special mercies might so signalize any other day as to render grateful acknow-

* St. Mark, ii. 27.

ments for the benefit conferred an additional obligation.

On what occasion was the original Sabbath superseded by a new designation ?

Ans. On the deliverance of the Israelites from the bondage of Egypt by the destruction of Pharoah in the Red Sea. *And, remember, that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm ; therefore the Lord thy God commanded thee to keep the Sabbath-day.**

How did God signify to the Israelites the change that He had made ?

Ans. By the manna with which He fed them in the wilderness, which fell regularly for six days after their entrance, and having, on the sixth day, fallen in double quantity, was suspended on the seventh day. That day was thus determined to be thenceforth their Sabbatical rest.

* Deut. v. 15.

Has the Sabbath been since subjected to any other change in the day of its solemnization ?

Ans. Yes, on the resurrection of our Lord from the dead, by which He destroyed Satan, of whom Pharoah was the type, and opened to the true Israel of God an inheritance in the true Land of Promise, the Kingdom of Heaven.

Has the Sabbath day any further symbolical reference ?

Ans. Yes ; to that eternal rest yet remaining to the people of God, in the realms of light and glory.

How is this sacred day to be hallowed, so as to be made an acceptable day to the Lord ?

Ans. By devoting it to the Lord's honour ; *not finding our own pleasure, or speaking our own words.**

What is St. Paul's description of the fifth commandment ?

* Isaiah, lviii. 13.

Ans. That it is the *first Commandment with promise.**

What is the promise annexed to the observance of it? .

Ans. As originally made to the Israelites, it was length of days in the Land of Canaan which God gave them.—As applied generally to the nations of the earth in covenant with God, long continuance in their respective settlements, which God has given them as an inheritance.

What are the class of duties included in this commandment?

Ans. All the relative duties of life, the duties (*i. e.*) which grow out of the relations in which by the all-wise disposals of God's providence we stand to each other.

What are those relations?

Ans. The first is specified in the commandment, viz. that of father and child, subordinately to which are, sovereign and subjects, pastor and flock, teacher

* Eph. vi. 2.

and scholar, master and servant, husband and wife.

All these connections in life, involve in them reciprocal duties, which being on both sides faithfully discharged, bind a people together as though animated by the heart of one man ; but as we are taught in Ecclesiasticus, *Because of unrighteous dealings, injuries, and riches gotten by deceit, the kingdom is translated from one people to another.**

What is the sin expressly forbidden by the sixth commandment ?

Ans. The sin of murder.

What constitutes that awful crime ?

Ans. The wilfully taking away the life of a man.

If the life taken away is a man's own, does he bring himself within the bond of this great iniquity ?

Ans. Yes, and with this appalling aggrava-

* Eccles. x. 8.

tion, that he rushes into his Maker's presence reeking with blood-guiltiness, for which he has closed against himself all possibility of repentance.

Is there any case where man's life may be taken away without the guilt of murder being incurred ?

Ans. Yes, the case of the supreme magistrate, who is God's Vicegerent to *execute wrath upon him that doeth evil*, and who, as St. Paul lays it down, *beareth not the sword in vain.**

Has our Saviour added any new restraint to the literal prohibition of this commandment ?

Ans. Yes, anger deliberately and causelessly conceived in the mind—the allowing it to break forth in wrathful expression, and from thence to proceed to abusive language. These three steps are declared by our Lord criminal in their several degrees, it being His merciful purpose that not murder only, but

* Rom. xiii. 4.

the remotest tendencies towards it should be suppressed in His disciples.

What does the seventh commandment enjoin ?

Ans. The government of the body.

How is it to be kept ?

Ans. In temperance, soberness, and chastity.

It will be recollected that this subject has been considered in speaking of the sinful lusts of the flesh.

What does the eighth commandment enjoin ?

Ans. The government of the hands.

From what are we to keep them ?

Ans. From picking and stealing, and from all those many other fraudulent practices by which our neighbours are impoverished to our advantage.

What does the ninth commandment enjoin ?

Ans. The government of the tongue.

From what are we to keep it ?

Ans. From evil speaking, lying, and slandering.

What does the tenth commandment enjoin?

Ans. The government of the heart.

From what are we to keep it?

Ans. From coveting, *i. e.* suffering our desires to wander and fix themselves upon any of those objects which are forbidden us in the four preceding commandments.

How are we to keep it?

Ans. *With all diligence,** for this most impressive reason, that it *is deceitful above all things,†* and that *out of it are the issues of life and death.‡*

This commandment teaches us the regulation of our desires in reference to other men's enjoyments, and contentedness with our own present state; and the means for attaining this contentedness, are, meditation on God's appointments, on our own unworthiness, and on the creature's insufficiency.

* Prov. iv. 23.

† Jerem. xvii. 9.

‡ Prov. iv. 23.

Section the Fourth.

Are you sufficient of yourself to fulfil the conditions of the Christian covenant ?

Ans. No ; I am not.

From whence proceeds this insufficiency in yourself ?

Ans. From the corruption which my nature contracted from our first parents' disobedience.

How is this defect to be supplied ?

Ans. By the special grace of God, which He, through Christ, has promised in His great mercy to afford to all who are by Baptism made His children, upon their using the means which He has prescribed for that purpose.

What is that means ?

Ans. Diligent prayer, directed specially to the obtaining that help from above, which spiritualizes our nature, and opens our

understanding to *see the wondrous things*
of God's law.*

What is prayer?

Ans. A desire expressed to God : especially
a desire expressed in an earnest suit
for that ability which we have not of
ourselves.

This is one of the first parts of
Divinity—of the first truths of
Christianity. *A man can receive
nothing, except it be given him from
heaven.*†

Can we of ourselves pray to God as we
ought?

Ans. No ; *we know not what we should
pray for as we ought :*‡ and too
often it might be said of us, as Isaiah
witnessed of the Jews, *This people
draweth nigh unto Me with their mouth,
and honoureth Me with their lips ; but
their heart is far from Me.*§

* Pal. cxix. 18.

† John iii. 27.

‡ Rom. viii. 26.

§ St. Matth. xv. 8.

To whom then should we look for the guidance and help which we require ?

Ans. Christ is our *Advocate with the Father* :* therefore the prayer which He taught us is the most acceptable supplication which we can offer up ; and *the Spirit likewise helpeth our infirmities.*†

What condition is necessary to make our prayers acceptable to God ?

Ans. That we *ask according to His will.*‡

Therefore our prayers must be grounded upon some just cause : we may not ask any childish petitions of God, for He will reject them. If, like children, we *ask we know not what*, as James and John did, unto such the answer is reproof.§ Much less will He grant hurtful petitions ; and still less petitions for vengeance : for then “ our prayer is turned into “ sin.”

* 1 John ii. 1.

‡ 1 John v. 14.

† Rom. viii. 26.

§ St. Matth. xx. 22.

But if we pray for what is lawful, are we sure of obtaining the very thing we ask?

Ans. No. Christ says not, Ask, and ye shall receive the thing ye ask; but *Ask, and it shall be given you;** that is, the thing which you truly desire.

We all desire those things that be good, though outwardly we are not able to discern what are so. But God, our heavenly Father, as He knows best what is good for us, so He will provide for our ignorance in asking.

Is there any fault in the manner of our prayers, against which Christ has warned us?

Ans. That we *use not vain repetitions.*†

We must therefore be careful in our prayers to mean what we say, and to say what we mean from the bottom of our hearts. *Before thou prayest, prepare thyself, and be not as one who tempteth the Lord.‡*

* St. Matth. vi. 7.

‡ Ecclus. viii. 23.

† St. Matth. vii. 7.

All the words in the world are not equivalent to one holy thought.

But since a man may have holy thoughts without praying in words, is this left to his own choice?

Ans. No : actual prayer is a duty required of Christians. It is a part of God's service, both in public and in private. And for our own sake God requires us to ask of Him, to exercise our sense of dependence upon Him, to make us fit to receive the grace which He desires to confer upon us.

God's goodness is in itself a sufficient motive to Him to give ; it wants nothing but proper objects to which to communicate itself. But Christ will not have holy things given to such as make no account of them : therefore, if we esteem the grace of Christ, or make any reckoning of it, we must come to

Him for it ; which we can only do by prayer.

Are there not many commands and precepts of Our Lord in the New Testament, inculcating the duty of prayer ?

Ans. No duty is more fervently commended to us, or more frequently, in the discourses of our Lord, in His parables, and by His own holy example.

The vehemency of the command may be gathered from its repetition in one place three several times, and from the employment of three several expressions : *Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.** The first leads us to see our wants, in that we are willed to ask : the second intimates that we have lost ourselves, by enjoining us to seek ; the third would have us learn that we are as men shut out from the presence and the kingdom

* St. Matth. vii. 7.

of God, and so must knock for re-admission.

Observe also, how it is a mark of ungodliness to forsake prayer. Among the sins charged by the Psalmist on the wicked is that *they call not upon the Lord*.^{*} And the neglect of this duty was the beginning of Saul's fall.

In what then consists the great importance of Prayer ?

Ans. In that the right performance of all other duties essentially depends upon it.

Prayer, howsoever it be not esteemed as it ought, yet is the chief prop and prominent pillar which the Holy Ghost uses to strengthen our weakness. Not only the Church and spiritual matters, but the Commonwealth and temporal things, are stayed upon it. So that not only are we exhorted by Religion to use it, but Nature itself prompts it and binds us to it.

^{*} Psalm xiv. 4.

Section the Fifth.

Why is the Prayer which begins with *Our Father which art in heaven* called the Lord's Prayer?

Ans. Because it was taught to the Disciples by our Lord Jesus Christ, in Whose Name we do pray unto God the Father.

What does the Lord's Prayer contain?

Ans. The words of address to the Almighty, six petitions, and a doxology, or conclusion, with praise to God.

How are you taught to address the Almighty in the Lord's Prayer?

Ans. *Our Father, which art in heaven.**

Why do you say "Our Father," and not my Father?

Ans. We are taught to pray in brotherly charity for others, as well as for ourselves.

* St. Matth. vi. 9.

What do you learn by praying to God as a Father ?

Ans. That we are to feel the same confidence towards God that a child feels to its parents, for our Lord says, *If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him !**

This is the Christian's prayer, suited only to those who are made the children of God by adoption and grace ; for though we were created by God, and consequently His children by nature, we were His alienated children, and it is only by *the spirit of adoption* that we cry *Abba, Father.*†

There is neither command nor allowance in the Old Testament to call God, Father ; but *behold what manner of love the Father hath be-*

* St. Matth. vii. 11.

† Rom. viii. 15.

*stowed on us, that we should be called the sons of God.**

What do we learn by praying to God in heaven?

Ans. That as He is most powerful and glorious, so we ought to come unto Him with holy reverence, Who maketh heaven by His presence, Who decketh Himself *with light as with a garment,*† and dwelleth amid the perpetual splendour of His own perfections.

The omnipresence of God is assured to us in the address, *which art in heaven.*‡ Wheresoever we go, we are at no greater distance from God.

Which is the first petition in the Lord's Prayer?

Ans. Hallowed be Thy Name.§

What is meant by the Name of God?

Ans. The Name of God is the complete

* 1 John, iii. 1.

† St. Matth. vi. 9.

‡ Pal. civ. 2.

§ St. Matth. vi. 9.

sum of His infinite perfections, His titles, and His attributes.

What is hallowing God's Name ?

Ans. Paying all reverence, honour, and acknowledgment, to His Name, His Nature, and His Appointments.

What then do we beg of God in this first petition ?

Ans. That His glorious Name and our holy profession be not blasphemed, but glorified by ourselves and others, in thought, word, and deed.

What is the second petition in the Lord's Prayer ?

Ans. *Thy kingdom come.**

How manifold is the kingdom of God ?

Ans. The kingdom of God is threefold, namely, the kingdom of Power, whereby God ruleth over all His creatures ; the kingdom of Grace, whereby God ruleth in the hearts of His children, by His word and spirit ; and the kingdom of Glory, which is in heaven.

* St. Matth. vi. 10.

What is meant by the coming of God's kingdom ?

Ans. The enlargement of His spiritual dominion, where it is not received ; and the establishment of it, where it is received.

What then do we pray for, concerning God's three kingdoms ?

Ans. That He would rule among His enemies, and propagate His Gospel, " that we may worship and serve Him as we ought to do," and that He would send His Son for the accomplishment of our salvation.

What is the third petition ?

Ans. *Thy will be done in earth as it is in heaven.**

For what do we pray in these words ?

Ans. That God's will may be done, and not our's. In heaven there is no will but God's.

How is the will of God distinguished ?

Ans. It is distinguished into the secret will

* St. Matth. vi. 10.

of God, which requireth acquiescence in the decrees of His Providence where the purposes of them are unknown to us, and we pray for patient submission to it; and the revealed Will of God, which requireth active obedience, and we pray that He would both teach us to know it, and enable us to perform it.

After what manner ought this revealed Will of God to be done?

Ans. We ought as readily and constantly to obey the Will of God on earth, as the blessed angels do in heaven.

Which is the fourth petition in the Lord's Prayer?

Ans. Give us this day our daily bread.*

What is meant when we pray for our daily bread?

Ans. We "pray unto God that He would
"send us all things that be needful, both
"for our souls and bodies."

Why are we taught to ask our bread from God every day?

* St. Matth. vi. 11.

To remind us that we are every day dependent upon God; and that we may obtain our bread from Him, with His fatherly and daily blessing, and may rest contented with our present necessities.

Which is the fifth petition?

*Ans. And forgive us our trespasses, as we forgive them that trespass against us; or as it stands in St. Matthew, Forgive us our debts, as we forgive our debtors.**

What is meant by trespasses and debts?

Ans. Sins, by which we become indebted to the Justice of God.

What then do we particularly desire of God in this petition?

Ans. That God would not exact from us the penalty of sin, but would accept of the satisfaction of Christ, and would for His sake discharge us from the debt.

Why are we taught to pray to God to forgive us, as we forgive our offenders?

Ans. That our forgiving them, may be a condition of our forgiveness, and an

* St. Matth. vi. 12.

obligation to ourselves so to forgive others as we desire God to forgive us.

Which is the sixth Petition?

*Ans. And lead us not into temptation, but deliver us from evil.**

What do we pray for in this Petition?

Ans. That God would not suffer us to be tempted above that we are able,† and “that it will please Him to save and “defend us in all dangers, ghostly and “bodily, and that He will keep us from “all sin and wickedness, and from our “ghostly enemy, and from everlasting “death.”

Upon what terms do we pray to be delivered from temptation?

Ans. We pray conditionally, if it please God, to be delivered from temptation; but we pray absolutely to be delivered from the evil of it.

I pray not that Thou shouldest take them out of the world, but

* St. Matth. vi. 13.

† 1 Cor. x. 13.

*that Thou shouldest deliver them from the evil.**

What is included under the term evil ?

Ans. Sin.

Doth God tempt us to sin ?

Ans. Though God do try us, yet doth He not properly tempt us to sin ; but yet for our sins He may both permit Satan to tempt us, and permit us to fall by the temptations.

Which is the Doxology ?

Ans. *For Thine is the Kingdom, and the Power, and the Glory, for ever and ever.†*

What is meant by Kingdom, Power, and Glory ?

Ans. The Majesty of God's supreme and omnipotent rule over all His creatures.

Do not rule, power, and glory, belong also to earthly Princes ?

Ans. In some respect ; but originally, emi-

* John, xvii. 15.

† St. Matth. vi. 13.

nently, and eternally, they belong only to God.

What is meant by Amen ?

Ans. So be it, or, I trust that God will do this of His infinite mercy and goodness, through our Lord Jesus Christ.

Is there any distinction in the petitions of our Lord's Prayer ?

Ans. The three first relate to God's glory, and the others more immediately to our own wants.

What should we learn from this order ?

Ans. That we should *seek first the kingdom God and His righteousness, and all other needful things shall be added unto us.**

* St. Matth. vi. 33.

Section the Sixth.

What other means of grace does the Catechism set forth ?

Ans. The Sacraments, ordained by Christ Himself, as generally necessary to salvation.

In what respect does a Sacrament differ from a prayer ?

Ans. In having an outward sign given for Christians to observe, by which the spiritual grace is conveyed to us, and which is a pledge to us of our receiving that grace.

Prayer is the general means of making our requests known unto God ; of the particular success of any prayer we are not informed : we confide our petitions to the Almighty, and trust to His revealed promises that He will hear our prayer. But the Sacraments are

provided as the channels, through which certain special gifts of grace are bestowed ; and we know absolutely, that those gifts are imparted to us by the outward means, if we are properly qualified to receive them.

Is it peculiar to the Christian Dispensation to have Sacraments appointed as a part of Divine Worship ?

Ans. It is: for whatever holy ceremonies were appointed for God's ancient people, they were outward signs of God's covenant with them, and were accepted by Him when faithfully performed ; but they conveyed no inward spiritual grace, and therefore had not the nature of Sacraments.

It may perhaps be truly said, that God began to communicate with man sacramentally in Paradise: for the garden of Eden was a type of heaven, and the tree of life was a sacrament or symbol of that immortal life, which man was to hope for if he

proved obedient. In the fruit of other trees there was nourishment for the life of man; but in this, a sacrament also; for while it preserved his body from disease and decay, it also gave him a pledge of the presence of that Eternal Wisdom, which is a *Tree of Life to them that lay hold upon it.**

Were there any types or figures of the Christian Sacraments shown in the history of God's ancient people?

Ans. Yes: and of these our Church reminds us,† as they are declared in the New Testament. The leading of the people of Israel through the Red Sea was a figure of holy Baptism.‡ The manna which fell in the wilderness, and the water which flowed from the rock, were types of the spiritual meat and drink, which is given to us in the Lord's Supper.§

* Prov. iii. 18.

† First Prayer in the Baptismal Service.

‡ 1 Cor. x. 1, 2.

§ 1 Cor. x. 3, 4.

Before this, the preservation of Noah in the ark was an earlier type of Baptism ; and the bread and wine which Melchizedec brought forth to Abraham, was a representation of the symbols of the Holy Communion. And if we know that great mercies on the part of God were signified and conveyed by these figures, how much greater ought we to believe are the mercies conveyed to us in the true Sacraments which they prefigured !

How many things are required to make a Sacrament ?

Ans. Three. An outward sign, signifying the inward grace ; the inward grace, signified by the outward sign ; and a Divine Word of institution and promise, belonging to both jointly.

Is it the only meaning of the outward sign that it signifies the inward grace ?

Ans. No : it is also a pledge to assure us thereof ; it exhibits, and, as it were,

seals and makes sure to the faithful receiver the gift of the inward and spiritual grace signified.

When you say that Sacraments are generally necessary to salvation, what do you mean?

Ans. That they are absolutely necessary where they can be had, and where due instruction concerning them can be obtained.

In what consists their necessity?

Ans. That they are an essential part of righteousness to a fallen creature. It was a part of the righteousness of God's ancient people, that they were to observe the holy ceremonies of the law which he had given them. Thus, St. Luke speaks of the parents of St. John the Baptist, they were both *righteous* before God, not only *in the commandments*, but also *in the ordinances of the law blameless*.* Thus also our Lord teaches us by His example, when He gives us a reason for

* St. Luke i. 4.

submitting to the Baptism of John,
*Thus it becometh us to fulfil all righteousness.**

This is not meant as if we were capable of rendering the righteousness of works, but as enforcing the dutiful necessity of obedience. Our dependence is upon the righteousness of faith, substituted by the Gospel for the righteousness of works; and one part of this righteousness is exhibited by our obedience to these Divine Ordinances, which our faith tells us were appointed by Christ Himself.

What is the outward sign in Baptism?

Ans. Water.

What are the natural properties of water?

Ans. It cleanses the body from impurity, nourishes the seeds of plants that grow out of the earth, and extinguishes fire.

How may these natural properties be spiritually interpreted of the water in Baptism?

* St. Mat. III. 15.

Ans. The Sacrament represents to us the washing and cleansing of the soul by the remission of our sins; the nourishment imparted to the seeds of Divine Grace, “that all things belonging to the Spirit may live and grow in us;” and the death or extinction of those carnal affections which provoke the wrath of God.

We speak of Repentance and Faith as being required of persons who are to be baptized—What is the Christian grace of Repentance?

Ans. A sorrowful sense and acknowledgment of sin, with a turning from it to God. What is the Faith here required of us?

Ans. A Faith which firmly assenteth to the Articles of Christian Belief, embraceth all the promises of the Gospel, and with full assurance applieth them, as being made to us by a God who is faithful and *able to perform* them.*

If these qualifications are necessary, why do we baptize infants?

Ans. Our Church gives the answer—“Be-

* Rom. iv. 20, 21.

cause they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform." St. Peter declared to the Jews, *the promise was to them, and to their children* ;* and St. Paul says, that the children of believing parents *are holy* ;† meaning that they are so far holy, as to have a title to Holy Baptism, to be offered to God, and received into the flock of Christ.

You say those who are baptized in infancy are, when they come to age, bound to perform the promises made for them—Why are they so bound ?

Ans. Because it is our reasonable service. I am bound as a being endued with reason, to do my utmost to promote my own happiness. And when I come to know that my existence will not end in this world, but extends to another where I must live for ever, my reason, duly exercised, constrains me to have most

* Acts ii. 39,

† 1 Cor. vii. 14.

respect to that which is to endure throughout eternity.

Ans. Again, I am bound in gratitude ; the terms of the covenant into which I was admitted being terms of unspeakable mercy on God's part, I cannot, without the sin of unthankfulness, disown my obligation to take His easy yoke and light burden on myself.

*The Baptism that doth save us, as St. Peter says, is not the putting away of the filth of the flesh, but the answer of a good conscience towards God.** That is, to keep alive in us the grace which we have received in Baptism, we must often renew before God the solemn vow, promise, and profession, which we had made for us in infancy, and examine ourselves how we have kept it.

Has there not been an ordinance instituted

* 1 Pet. iii. 21.

in the Christian Church to give solemnity to the ratifying of your obligation ?

Ans. There has ; the holy ordinance of Confirmation.

What authority have we for this holy ordinance ?

Ans. The practice of the Apostles ; when, Samaria having received the word of God by the preaching of St. Philip the Deacon, they sent down two of their own body to *lay hands on them, that they might receive the Holy Ghost.** The laying on of hands is also spoken of by St. Paul, as among *the principles of the doctrine of Christ.†* And it appears that there was an Ordinance like to this among God's ancient people, to which our blessed Saviour submitted, when He remained behind His mother and Joseph at Jerusalem, and astonished the Doctors of the Law in the Temple with His understanding and answers."‡
Is this ordinance intended only as a public

* Acts, viii. 17 ; see also xix. 6.

† Heb. vi. 1, 2.

‡ St. Luke, ii. 43-47.

ratifying of the vows made for you in Baptism, or has it a further purpose?

Ans. It is also intended as a preparatory rite to receiving the Holy Communion.* For it is the rule of the Church, that none who have been baptized in childhood should be public communicants, before they have taken upon themselves the vows made for them by their Godfathers and Godmothers.

Why is it required that this should be done publicly?

Ans. It is a part of Christian duty publicly to confess the faith of Christ crucified, and not to be ashamed of the Holy Name in which we were baptized.† In infancy we were not able “with the heart to believe to righteousness, and with the mouth to make confession to salvation.”‡ It is therefore a duty to give this public satisfaction to the Church, by solemnly renewing our vows before the congregation.

* Rubric at the end of the Confirmation Service.

† Baptismal Service.

‡ Rom. x. 10.

We read that those, on whom the Apostles laid their hands, received the Holy Ghost, and spake with tongues. How is this applicable to our case, since miracles have ceased ?

Ans. We believe that, though miracles have ceased, the gift of grace imparted by the Holy Ghost, through the Ordinances of Christ's Church, have not ceased, and will never cease, to be bestowed on those who worthily prepare themselves for them. If we come heartily seeking the grace, God will hear and grant the prayer of the Bishop, which is offered with the laying on of hands : " He will
" defend us with his heavenly grace,
" that we may continue His for ever,
" and daily increase in His Holy Spirit
" more and more, till we come to His
" everlasting kingdom."

For what purpose was the Sacrament of the Lord's Supper ordained ?

Ans. First, it was ordained as a Memorial, or Commemoration, by which Christians *shew forth the Lord's Death till He*

*come,** and by that means more effectually preserve it in remembrance, than if it were merely described to us in words: as a monument of some public event continually before our eyes preserves the remembrance of the event more effectually than a written narrative. Secondly, it was ordained at once to remind us of the benefits which we receive by the death of Christ, and to be the means of conveying those benefits to us.

Is there the same similitude between the outward sign and the grace conveyed to us in this Sacrament, as in Baptism?

Ans. As the Bread and Wine strengthen and refresh the body, so does the Body and Blood of Christ strengthen and refresh the soul.

Do all those who partake of the bread and wine partake of the body and blood of Christ?

Ans. No, only the faithful: for Faith is

* 1 Cor. xi. 26.

the means by which the Body and Blood of Christ are received in the Lord's supper.

Who are the faithful ?

Ans. Those " who repent them truly of
 " their former sins, steadfastly purposing
 " to lead a new life—who have a lively
 " faith in God's mercy through Christ,
 " with a thankful remembrance of His
 " death—and are in charity with all men."

How are you to know whether you are of the faithful or not ?

Ans. By self-examination, earnestly praying to God to discover to us the sins of which we ought to repent, to quicken our faith, and, by a sense of His love to us, to make us charitable to others.

You have spoken of Repentance and Faith, as being necessary qualifications for Baptism. You here speak of them again, as required in those who come to the Lord's Supper. Is there no difference ?

Ans. In the case of Baptism they are more in the form of pledges required from us.

In the Lord's Supper we are to examine how far we have fulfilled those pledges which we gave. And for this reason we add Charity to Repentance and Faith: for these Graces must go along with us throughout our earthly pilgrimage; the Repentance of a humble and contrite heart, which daily implores pardon of God for all our sins, negligences, and ignorances; the Faith, which trusting in God's mercy through Christ, is animated by holy Hope, and worketh by Love. *For if these things be in us and abound, they will make us to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.**

* 2 Pet. i. 8.

Finis.

